

BLUE GRASS BLADE

VOLUME XVIII.

LEXINGTON, KENTUCKY, SUNDAY, JULY 24th 1910

Number 31

HALLEY'S

COMET

A T. Parker High and Anshand East Side

The Wanderer of the Skies Knocks out Superstition and Does Away with Prophecy

In the Old Testament we read of bloody sacrifices being made to appease the wrath of an angry god and nearly two thousand years after (as we are told by Christians) a God of Love sent "his only begotten son" into this world to save us from sin (so called) and this son, called Christ, was crucified on a cross, we still read in our daily papers tales of the same kind of bloody sacrifices being offered to this same blood thirsty god—and yet we say we are CIVILIZED!

A little more than a month ago the country was exercised over the reappearance of Halley's Comet, much as a certain people were once exercised over a wooden horse. The "wise men" told us we would have our lives snuffed out instantly, that we would die of laughing gas, that we would see electrical displays, etc., etc., when we passed through the tail of this terrible comet, yet Halley's Comet has once more come and gone and we still live, while the comet has gone on about its business as it always has. But out in that new state of Oklahoma there arose a religious fanatic, Henry Heinman by name who announced to his fellow worshippers, known as the "Select Followers," that he had received a revelation from God that on May 18th the world was to end and the heavens would be rolled up like a scroll, following the contact with the tail of the comet; that the only thing would avert the disaster was a bloody sacrifice, that in order to save the world a sacrifice had been placed and the lot had fallen to Jane Warfield, his step-daughter.

The Select Followers believe that sin has passed from them and that they can handle serpents and drink poison without evil effect. Heinman, their leader, had been telling them in his sermons for several days that the world would end on May 18th and that Halley's comet would sweep with pestilential gases across the earth, destroying all animal life. He waited until the evening of the 17th of May to play his trump card and announced that he had received a revelation that the sacrifice of his sixteen-year-old daughter, Jane Warfield, would avert the calamity.

Down in a dell in the Glass Mountains on May 18th Jane was clad in spotless white with a wreath of white roses about her head, her hands bound, as she stood surrounded by the Select Followers. Heinman with a long hunting knife in his hand stood ready to complete the bloody sacrifice to appease the wrath of the blood-thirsty god—but lo, there appeared a rational band headed by the sheriff of Dewey county and placed Heinman and his followers under arrest and the girl into safe keeping.

It seems impossible, when we look about us and see the immense strides that science has made in the past century, that a fend could find people to follow such vile teachings; a fend, of who to rid himself of a stepdaughter, would murder her in the name of religion and before the gaze of his followers. Surely these Select Followers are not all murders, not all idiots, not all insane! Is it possible that they are hypnotized by their leader? How many thousand years will "roll away" before the influence of the Dowies, Schlatters, Leos and Heinmans shall pass? When will murder cease to be committed in the name of religion? When, oh when will the bloody appetite of that gourmand god be satisfied? When will the sacrifice of human flesh end? When will rationalism compel the parasites to go to work? When will common sense predominate on this sphere and eradicate the poisonous influence of that damnable old book that has for centuries kindled human bonfires and filled the rivers with blood and the asylums with insane? When Halley's comet appears seventy-five years hence, at a time when each school child has his airship, when the improbabilities of Bellamy have become probabilities and perhaps realities, when Mother Ship-ton's prophecy seems mediocre, when flowers blossom where now lies the desert, will that hungry god still be

erying out for human blood and will there appear idiots and fiends to satisfy the cry? Why, oh why, rationalist will you allow that barbarous thing called religion to cling to you? Even though it has in it less of fire and brimstone than did the religion of your youth, it is just as dangerous. It has its parasites on earth and its parasite in the clouds. Every church must support at least one parasite and while there are parasites there will be sacrifices of liberty and of blood. The parasite, if he continue to exist, must and will live at our expense. Now is the time to cut loose from religions, both old and new, and rally round the banner of rationalism. Don't let the dealer in "futures" sell you the old "wolf in sheep's clothing."

One of the daily papers states that Heinman came from near Leesburg, Ohio, and is a graduate of an Ohio University; that he was at one time a "disciple of Harmon, the Freethinker" and that it is rumored that many of Harmon's ideas have been carried out in the form of worship of the band headed by Heinman. The Blade readers, who knew Moses Harmon, know that he was no fend and if there was anything in common between him and Heinman it was certainly not the advocacy of human sacrifice. Won't some of Harmon's friends defend him and the name of Freethought? When Christians spill blood, let them bear the blame and not shift it onto the already much trampled freethinker.

MINNIE PAUL.

THE CRUCIFIXION.

Throughout the various gospels there are very contradicting stories of the crucifixion of a KING OF THE JEWS, which the forgers of the gospels have endeavored to apply to the fictitious crucifixion of the mythical Christ Jesus.

About the year 166 B. C., in the city of Modin, Mattathias, a priest of the Aomonean family, slew a Jew and the royal officer, then aided by his five sons, he rallied the faithful, fled to the mountains and raised the standard of liberty on which was inscribed M. K. B. L., the initials of the Hebrew word, "Mi-Kamoka-Baelim-Lehovo," from which the insurgents received the name "Maccabees." (M. K. B.'S.)

They recovered Jerusalem, purified the Temple and restored its worship.

About 47 B. C., Julius Caesar gave to Hyreanus, a Maccabee, certain rights. On the death of Caesar and Hyreanus, 44 B. C., all the decrees were confirmed by the senate, in the consulate of Mark Antony.

Herod the Great an Induene descendant of a Philistine slave, in 37 B. C., with the aid of Roman troops under Sosius, captured Jerusalem and ANTIGONUS MATTATHIAS, the Maccabee, the last of the Hosmonean kings of Judea.

He was the youngest son of Aristobolus 2d. Both had been carried prisoners to Rome by Pompey in 63 B. C., and both escaped in 57 B. C., and returned to Palestine.

Antigonus first attempted to seize the government by force with the assistance of his brother-in-law, Ptolemy Mennei, but was defeated by Herod.

About two years afterwards, with the aid of five hundred Parthian warriors, Antigonus became KING OF THE JEWS, and in the year 40 B. C. he was officially proclaimed King and high priest by the Parthians.

After a turbulent reign of six years the Roman general Sosius captured him, and as he had been a rebel against the Romans.

"Mark Antony now gave the kingdom to a certain Herod, and, having stretched Antigonus on a CROSS and scourged him, a thing never done before to any other King by the Romans, he put him to death." (Dio Cassius, book 49.)

The very learned Rabbi Wise says: "All prominent historians of these days mention this extraordinary oc-

currence, and the manner they did it shows it was considered one of Mark Antony's worst crimes; and that the sympathy with the CRUCIFIED KING OF THE JEWS was widespread and profound. Here we may well have the source of the crucifixion story."

The learned Rabbi Wise also demonstrates that the canonical gospels were all written about 170 A. D. or after, and in an age of general ignorance, when knowledge was transmitted by tradition.

The ablest historians and investigators in the world corroborate his statement.

Prominent ancient historians like Strabo, Plutarch and others corroborate the crucifixion of Antigons.

Over his head was placed the legend KING OF THE JEWS.

That is the historical foundation of the contradictory and fictitious gospel stories of the crucifixion of the mythical Christ Jesus.

When we turn back to the beginning of history and tradition we find that over fifty "Saviours" or "Sons of God," born of "Virgins" died for the salvation of their people.

Among those claimed to have been crucified on a cross were Thulis of Egypt, 1700 B. C.; Atys of Phrygia, 1170, B. C.; Tharnuz, of Syria, 1160 B. C.; Kreesbna of India, 1156 B. C.; Helzus of the Druids 834 B. C.; Reva Tat of Siam, 810 B. C.; Indria of Thibet, 725 B. C.; Bali of Arisso, 715 B. C.; Jao of Nepal, 622 B. C.; Mithra of Persia, 600 B. C.; Aleestors of Euripides, 600 B. C.; Buddha of India, 600 B. C.; Quetzalcotale of Mexico, 587 B. C.; Witoba of the Taligonesse 523 B. C.; Quirinus of Rome, 506 B. C.; Iphomethus of Greece, 500 B. C.; and Ixion of Rome, 400 B. C.

Most of the foregoing list were SUN-GODS. A few were human beings to whom the legend of a crucifixion on a cross was long afterwards attached.

As the SUN at the winter solstee December 21st, is seen at sunset with sun-dogs or clouds, forming a CROSS, the people place all their sins upon the crucified sun and its death redeemed them.

About 2,490 B. C., the sun was crucified in the judicial sign of Aries, the "Ram," and they worshipped the "Lamb of God." The three bright stars in "Taurus" being the "Three wise men." Hence the oldest and most popular form of the crucifixion was the figure of a LAMB on a CROSS.

The cross on the Vatican in Rome, Italy, is now in that form. That is the astronomical foundation of the crucifixion.

During the reign of Constantine Pognet Canon 82 of the 6th Synod of Constantinople, 707 A. D. decreed that the figure of a MAN should be fastened to the CROSS instead of a lamb; which was confirmed by Pope Adrian, First.

The forgers of the gospels who INVENTED Christ Jesus about 200 A. D. must necessarily have their "Son of God" crucified on a CROSS like all the ancient sun-gods, and then have him give the power of binding and loosing (Matt. XX 1:19) to SATAN (vs. 23), then to the pope, and his SATANIC Roman Catholic Church has claimed that power ever since.

That makes the pope and priesthood SUPERIOR TO GOD.

After thirty-five years investigation we find that is the crucifixion story.

GEORGE E. SLY.

San Diego, California.

ERNST HAECKEL AS A TEACHER

(Friedrich Lipsius in Blunbach.)

The approaching retirement of Professor Ernst Heinrich Haeckel, naturalist-author and professor of zoology, as a public speaker—after thirty-seven years of service at the Jena University—makes a visit to his lecture room doubly interesting just now.

Shortly before nine a. m. the benches in the big square auditorium filled with students male and female. Germans, Russians, French, English and not a few Americans—youth, middle age and old age—crowd around the professor's cathedra.

At the stroke of nine Haeckel enters, still a powerful figure, with a high forehead and the rosy complexion of a healthy German girl of twenty. Beard and hair are slightly gray—the typical savant of the Fatherland, combining the aggressiveness of an old warrior with a child's good nature.

On the walls of the room and on the several stands and easels placed at intervals, are dozens of statistical tables and drawings of plants and animals, most of them done by the professor

himself, for Haeckel is an accomplished draughtsman and a fine artist.

Haeckel speaks without notes; his most elaborate scientific lectures were delivered in this manner. As he once pointed out, his is not knowledge acquired from books; he only teaches things that he has seen with his own eyes, that he himself discovered, often after long, protracted labors.

Here and there a word of criticism is uttered, throwing down the gauntlet to opponents of his views, but more often the lecturer indulges in mild railery and in humorous remarks that set the dignified auditorium astir with laughter.

All the students are busy writing, some using shorthand, others making notes only. Every little while Haeckel leaves the cathedra to hand around some specimen of bone, dried plant or mineral from his collections to illustrate the point he is making.

Still more interesting is Haeckel in his inner circle of students, which he is pleased to call his "Small Practicum," where he teaches no more than twenty scholars at a time, moving them from place to place, examining their work, correcting and encouraging and scolding, if necessary. He looks into each pupil's microscope in turn, and is ever ready to answer questions. And, having given the required information, he never fails to add: "Now, have you thoroughly understood me? Have I made myself clear to you? If not, I will explain over again, or give you some tables and drawings to fix the thing in your mind."

MUSINGS.

(By Otto Wettstein.)

Why "Monism"? What is the matter with plain and comprehensive "Materialism"? The latter term defines correctly the great science of universal existence, and implies that matter is the sole of reality. "Monism" refers to a unity of existence only, but fails to define what this unity is. It might imply Pantheism or Spookism. It is a poor substitute for grand, old and invulnerable "Materialism."

The only "Infinite and Eternal Energy" which exists is—matter. Only this and nothing more. In segregation it is represented in the dew drop, rose, cadaver, protoplasm, dust, rock or world. In infinite aggregation it comprises the universe of cosmic activity and organic life. Could this latest spook of Atheistic scientists supposed to exist beyond the reach of science, be produced and inspected by telescope and microscope it would, of necessity, also be found to consist of matter, and matter only, simply an eternal repetition of what we know exists in our immediate environments.

There is one essential agent the chemist cannot control in his laboratory, viz: time; and this is the reason why matter in Nature's workshop produces results in the course of ages which man in course of generations can never accomplish.

There is no "dead matter." If matter were dead there would be no chemical affinity between atoms, no life, gravity, attraction, etc. When a living structure or organism dies and disintegrates, each atom possesses the identical life or potentialities it did when in the living form or when it first "gravitated" with millions of associate atoms to evolve such living form. We may correctly define the term "life" as organic or inorganic life, but never as living or dead matter.

To assume a beginning of each special form is correct, to assume a beginning of the "stuff" they are made of is incorrect. And because all special forms have a beginning, therefore they must end. And because the "stuff" is eternal in the past it will be eternal in the future. And because it is universally active now, so must it have been eternally active in the past and, therefore, will be forever active in the future. No god needed.

PRAYER

That of the Righteous Man Availeth Much But the Righteous Man Not to Be Found

We propose to open and close the following article with prayer. Although we admit that our faith in such logic is very weak that will not, however, prevent us giving our honest opinion upon the subject, so long as we have no other object in view than the dissemination of the truth. And to begin with will say we find the whole system of what is called the Christian church or religion, founded on a firm belief in the efficacy, utility and logic of prayer, without it its services would be useless.

We are told that the fervent, effectual prayer of a righteous man availeth much. We are also told that a righteous man would be a hard thing to find, one writer says that there is none righteous, "No, not one."

Jesus says that that except your righteousness exceed that of the Scribes and Pharisees, ye can in no wise enter into the Kingdom of Heaven. So according to the testimony the prayers of the righteous would not amount to very much after all. We are also told to pray without ceasing. We will simply pass by that idiotic expression as unworthy of comment.

But here is where our faith, belief and confidence in either the efficacy, utility or logic of prayer don't amount to a grain of sand. We are told time and time again that in case we wish anything, all we have to do is to ask in faith, and we will be sure to get it. Ask and ye shall receive. Knock and it will be opened unto you. Now nothing could be more plain or positive than the above solemn promises. They are repeated times and times again by the first four writers of the Gospels, and in our estimation nothing could be more false or deceptive. We have yet to learn of just one single instance where it can be shown that any god ever heard or answered a prayer from any living mortal, the prayers of mankind are already answered, and no god has done it either.

We know that we are living and we know that we shall die. That is all we do or can know. For us to say that we know there is a god, who hears and answers prayer, is simply a slur upon his dignity. It puts him in the place of a tyrant instead of a god. Do we have to tell god what we want, and ask him if he will please grant us our requests, or does he not already know more about our wants than we, ourselves, know.

Again, in case god answers our prayers then he leaves it to us to say what we want and what is best for us. All he does in the case is to simply grant us our wishes. That would be taking the right of decision out of his reach, and have him serving us, instead of us serving him.

As to the folly of prayer we will have this to say: We see people every day who claim to be intelligent, who become so enraptured over the subject of prayer that they will get down on their knees and implore god not to lead them into temptation, but to do as they say and take care of them. They will get up feeling perfectly satisfied that their prayers have been heard and will be answered. While at the same time they will not have a scintilla of evidence to show that their prayers ever went an inch higher than the ceiling of the room in which they were sitting. Then on retiring at night they will put their case in the hands of our "Father, who are in Heaven," and go to sleep feeling perfectly satisfied that all is well. But during the night the elements become enraged, a fearful tornado comes and sweeps a whole city with the people in it into eternity in a few minutes. That is the way the lord often answers prayer. Go to sleep in his care, wake up late. His services are not needed then.

The lord will of course, be on hand immediately after the deed is done, but never before. He always comes too late. His services are not needed then. Now look for a moment at the state of affairs right here in the United States in regard to the two great

religious factors. Bitterly opposed to each other, and both fighting and praying for the supremacy. Both of them have their cases in the hands of the lord and both are imploring him through earnest prayer for help. Now the question is,—Which party is the lord going to help—if either? him through earnest prayer for help. functions in the affirmative and at the same time deal justly with himself and them too?

Now we wish to ask,—Would it not look more reasonable, more sensible, more justifiable, more god-like for him to say, I will not have anything to do with your troubles, fight them out on your own book. I will neither hear nor answer any of your prayers in regard to the matter, for religion don't consist in murdering each other.

Now our version of the matter is this,—No god has any more to do with the way religious matters are run in this country than I have, not half as much, for I so speak my mind occasionally upon the subject, but god never does. The same rule will apply with equal force to the two great political factions who are at the present fighting for the supremacy of the country. A large majority of the leaders, no doubt, are members of some one of the so-called religious churches, and their faith and belief in the efficacy of a prayer hearing and prayer answering god is something not to be winked at. And many are the times, no doubt, his lordship has been implored from bended knees, asking help in time of need, and that his favorite for the top seat may be successful. Then after the battle is over the successfully party will write in a chorus of thanks to the lord for a glorious victory. But as one president at a time, like one god, is a plenty, who is the other party going to curse for giving them a glorious defeat? This you see would be placing the lord in a critical condition, and all the resource left for him would be like in the case of helping Judah drive out the inhabitants of the valley—Would be to simply "back out."

Now this same criterion or rule of judgment will not only hold good in the religious and political affairs of mankind, but is a standard for all his actions from the cradle to the grave. But the whole truth and nothing but the truth summed up in a nut shell seems to be about this, "There is no prayer hearing or prayer answering god, either material or imaginary." Such a being as that would not only be an impossibility, but would be useless. In case there is a god it would be our business to listen to and answer his prayers, "Not him, ours." That would be simply making a god subservient to our wishes. In other words it would be simply taking the power of attorney out of his hands, and using it ourselves.

The people of this world have imagined out a god just to suit their own fancy, they think they have got him so completely under their control that ask what they will he will grant it. But we have known many cases where they have been seriously disappointed, but in such cases their only excuse has been, "The lord knows best what is good for us." Then in that case we ask—If the lord knows best, what in the name of the lord are they bothering him for, and trying to make him please them and do as they wished.

There are instances where the people have become so enamoured over a prayer answering god that they have concluded that they could have him make it rain for them, in violation of the laws of nature. But such cases are becoming very scarce. The people are becoming too highly educated for such tom-foolery as that. But we must stop. We have already made our article too long. But when we get on topics like this there don't seem to be any stopping place in it. We will, perhaps, in the near future, take up the subject again, "So let us pray."

JOEL M. BERRY.